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Edward W. Glazier

Tradition-Based Natural Resource Management

Practice and Application
in the Hawaiian Islands

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Wrightsville Beach, NC, USA

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*This book is dedicated to Ms. Julia Elizabeth Murray Stevens and to Pouli
holo'okoa 'ana a ka la
—best friends always.*

Foreword

As a Native Hawaiian who has directed a federal organization that manages fisheries in Hawai'i and the US Pacific Island Territories for nearly forty years, I have met and been moved deeply by many Hawaiian, Samoan, Chamorro, and Refaluwasch fishermen who struggle to keep their ancient traditions alive and to pass that knowledge and way of relating to the natural world to the next generation. I have also worked daily with an array of scientists, versed in the Western way of perceiving the world, boiling down phenomena into mathematical equations, running complex models to understand fishery and environmental data, and searching for the best scientific information available. Edward Glazier, the author of this book, is a social scientist who attempts, as I do, to bridge these two ways of perceiving the world—ancient and modern.

I first met Ed in 2005, when the organization I direct, the Western Pacific Regional Fishery Management Council, contracted him to write the proceedings for a three-part series of workshops on ecosystem-based fisheries management, focused on ecosystem science and management, ecosystem social science, and ecosystem policy. At the time, the Council was restructuring its species-based Fishery Management Plans into

place-based Fishery Ecosystem Plans (FEPs). The workshop proceedings were published in 2011 as *Ecosystem-Based Fisheries Management in the Western Pacific* by Wiley-Blackwell with Ed as the editor. In the preface, he notes the following:

An important outcome of the social science workshop was recognition of the ongoing importance of indigenous fishery practices and traditional and local knowledge of marine resources and ecosystems... The Council's approach to ecosystem-based management involves, among other strategies, adaptive management, emphasis on indigenous forms of resource management, and opportunities for community involvement in the management process across archipelagic sub-regions. There was consensus among workshop participants that this was a valid approach and that it should continue to be emphasized by the Council as it moved forward with the FEPs.

In this current book, *Tradition-Based Natural Resource Management: Practice and Application in the Hawaiian Islands*, Ed delves into the history of colonization that threatened to obliterate indigenous communities in Hawai'i and other Pacific Islands along with the natural resources that they had used and managed for millennia. Fortunately, native people and their ties to the ocean and land are strong, so remnants of these native cultures have not only survived but are in a period of restoration and growth. The *Ho'ohanohano I Nā Kūpuna Puwalu* series, which brought together more than a hundred traditional practitioners from throughout the Hawaiian Islands, is one of many endeavors in recent times to help with this renaissance. The Council, in partnership with other organizations, hosted these and subsequent puwalu (gatherings) to integrate indigenous resource management and community involvement into today's governance and educational systems. Ed was invited to participate in these meetings as an observer, and so his writing reflects not only his academic background as a social scientist but also his having witnessed kūpuna (elders), lawai'a (fishing) and mahi'ai (farming) experts, and their 'ohana (families) sharing knowledge as they passionately sought guidance and wisdom from one another and their ancestors on ways to move forward to ensure their culture thrives.

The State of Hawai‘i in 2012 officially recognized the traditional ‘Aha Moku system of resource management as a direct result of the many puwalu described in this book and the dedication of those who attended them. This success story reflects one of the Council’s many initiatives advocating for native fishing and management rights. Soon after its establishment by Congress in 1976, the Council formed a Fishery Rights of Indigenous People Standing Committee. On its recommendation, the Council commissioned five studies, published in 1989 and 1990, on the legal basis for preferential fishing rights for native peoples in Hawai‘i, American Samoa, Guam, and the Northern Mariana Islands. The Council was instrumental in having the reauthorized Magnuson-Stevens Fishery Conservation Management Act acknowledge the native people of Hawai‘i and the US Pacific Islands and include development, demonstration, and educational programs to assist them in attaining and retaining traditional fishing and fishery management opportunities. Council staff members, such as former indigenous coordinator Charles Ka‘ai‘ai, communications officer Sylvia Spalding, and program officer Mark Mitsuyasu, have dedicated countless hours to support indigenous communities and traditions not only through these programs but also through other supporting traditional ecological knowledge and climate change symposia; sea turtle and marine planning workshops; community-based fishery management plans; traditional lunar calendars and videos; student art, photo and essay contests, and lesson plans on traditional knowledge; traditional knowledge research; and outreach work regarding a fishing code of conduct based on the testimony and approval of puwalu participants. The Council also catalyzed the creation of the Traditional Knowledge Committee within the National Marine Educators Association as well as the International Pacific Marine Education Network, which promotes both traditional knowledge and Western fisheries science in classrooms and educational policies.

Other organizations and individuals have worked in other ways to stem the traumatic, intergenerational impact Western colonialization has had on native people and indigenous land and ocean resources. In *Tradition-Based Natural Resource Management*, Ed elucidates traditional practices that have survived many and various historical constraints. From the resurgence of non-instrument navigation and traditional

voyaging canoes to familiar activities like the baby lua‘u and other pa‘ina (celebratory feasts), Ed shows that the continuation and reclaiming of indigenous culture occurs on many levels and involves both Native Hawaiians and those who have come to call Hawai‘i home. I hope reading this book encourages you to become an agent of change by joining this movement. Seek to learn from kūpuna and expert practitioners in your ahupua‘a and moku (traditional district), and then mālama (care) for and enjoy the resources in your locality, with due respect for the ancestors, for contemporary elders, and for generations to come. Imua (onward)!

Honolulu, USA
February 2019

Kitty M. Simonds

Preface

The principal intent of this book is to describe more than a decade of meetings held to facilitate discussion of natural resource management issues among Native Hawaiian elders and cultural experts residing on each of the Main Hawaiian Islands. As an outside observer of each meeting, I was continually struck by the impassioned nature of perspectives on matters of profound significance to participants and the communities they represented. Indeed, as a social scientist with deep interest in native societies generally, and specific research experience in indigenous settings around Alaska and Hawai‘i, the meetings presented a remarkable opportunity to witness both the contemporary expression of an age-old Polynesian culture and the challenges of indigenous life in the twenty-first century. For this opportunity, I will always be grateful, and it is my hope that this book will somehow benefit the native people of Hawai‘i and other regions in the US and abroad. Although the original intent of the text was to synthesize discussion of natural resource issues of importance to Native Hawaiians with those of other indigenous groups in the U.S. Pacific Islands, I found this task to be overly encompassing for two reasons. The first is my own experience in the Hawaiian Islands. While this is limited to pursuit of an advanced

degree at the University of Hawai‘i and to a series of fisheries-specific research projects around the islands over the last couple of decades, Native Hawaiian culture and society are of particular interest and that which I have worked hardest to understand. There is, of course, no end to learning or attempting to learn, and sometimes one simply has to proceed with a task and let the journey and people do the teaching along the way. In this regard, I offer my deepest thanks to the many Hawaiians and other island residents who tolerated and encouraged me despite my naivete and haole background. I take full responsibility for any and all mistakes made on the way, including those inadvertently made in the following pages. Second, and more importantly, the actual story of the Hawaiian people and their Polynesian predecessors is a massive account, spanning many thousands of years, involving millions of individuals, and encompassing both striking societal accomplishments and much tribulation and sadness. While references are made to other indigenous societies in Oceania and on the North American continent, it was deemed that full analytical synthesis would merely detract from a profound story-in-itself and the lessons it may provide to policymakers, natural resource specialists, and students of indigenous culture in Hawai‘i and elsewhere. The following text is primarily descriptive and straightforward in nature. I have merely attempted to use information from extant historical sources and the words of living individuals to compose a narrative focused on past and ongoing interactions between Native Hawaiians and the natural and social worlds around them. This material provides the essential context needed for readers to appreciate the significance of the many ‘aha (meetings) of Native Hawaiians that are the principal subject of the book and the present-day outcome of centuries of evolving tradition. The Hawaiian proverb “I ka wā mua, ka wā ma hope” means “the future is found in the past”—that is, the past must be consulted before moving forward with wisdom. This perspective remains at the heart of Native Hawaiian culture and provides the organizing principle for the chronologically arranged narrative that follows.

Acknowledgements

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